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of the darker ones ; mutes and nasals agree in their tendency to lower light vowels, to raise dark vowels, and to blunt the articulation of the extreme vowels at either end of the scale. The cause of the modification of the vowel sounds in these cases lies in the relation of the position of the vocal organs when sounding the vowel to that which they must assume to utter the consonant. In speaking rapidly, the former, which may vary, will adapt itself to the latter, which is relatively constant. The liquids and the aspirate *h* have a near relation to *a*, which accounts for their influence ; less marked, but of the same nature, is the power of the fricatives ; while the mutes, being further removed from relationship with the vowels, usually blunt the preceding vowels and assimilate them to the vowel articulation from which the mutes are least removed.

In O.E. the general lines of development are similar, except that epenthesis played a most important part, and that the influence of nasals was more distinctly lowering than now. The vowel of the syllable which follows the accent has also some times the power of assimilating the root-vowel, or at least of bringing it nearer to its own sound, which is allied to the form of epenthesis called umlaut. It is difficult to account for these O.E. elements in phonetic growth unless we take them to be a reflection in language of the restless spirit which sees that which is to come as though it were already present, and, while it utters one vowel, "o'erleaps itself and falls on t'other."

V. — *On the Use of the Aorist Participle in Greek.*

By T. D. SEYMOUR,

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UNTIL the present century's historical and comparative study of the Greek language, and even nearly to the middle of this century, it was held that the aorist was the absolute preterit, the expression of a past which is conceived as a unit. The aorist in all its moods, optative, infinitive, and imperative as well as participle and indicative, was thought to refer properly to past time, as truly as does the perfect tense to a completed state or action. In the indicative the aorist was recognized in its full peculiarity.

Philological study of the elements of the verb has made it plain that the aorist indicative owes its reference to past time to the augment alone ; it has been shown that there is nothing in *φυγεῖν* or *φυγών*, in *λιπεῖν* or *λιπών*, rather than in *φεύγειν* or *φεύγων*, *λείπειν* or *λείπων*, which should represent an action as past. We should then expect the aorist participle to be distinguished from the present participle only as the aorist infinitive differs from the present infinitive ; *i. e.* to represent the action as momentary or indefinite, without reference to its continuance. We find in Homer distinct examples of the survival of this usage : *e. g.* —

- A* 592 *πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἥελίῳ καταδύντι*
κάππεσον ἐν Λήμνῳ.
- A* 601 *ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα*
δαίνυντ'.
- Σ* 210 *ἅμα δ' ἥελίῳ καταδύντι*
πυρσοί τε φλεγέθουσιν ἐπήτριμοι.
- Ω* 713 *καί νύ κε δὴ πρόπαν ἡμαρ ἐς ἥλιον καταδύντα*
Ἑκτορα δάκρυ χέοντες οὔδ' ὄροντο πρὸ πυλάων.
- ρ* 582 *ἀλλὰ σε μείναι ἄνωγεν ἐς ἥλιον καταδύντα.*
- α* 23 *Αἰθίοπας τοὶ διχθὰ δεδαΐαται, ἔσχατοι ἀνδρῶν,*
οἱ μὲν δυσσομένον Ὑπερίονος, οἱ δ' ἀνιώντος.

In these verses the aorist participle seems to be used simply to mark the setting of the sun as a momentary action ; the darkness of evening appears to come upon us far more suddenly than the light of morning.

This achronic use of the participle is clear also when it is connected with a finite verb in the aorist. Some have thought that in such cases the participle was attracted to the tense of the verb ; but this attraction is not easily explained, least of all when the finite verb is not in the indicative ; as, Hom. *σ* 379 *τῷ κε ἴδοις πρώτοισιν ἐνὶ προμάχοισι μιν γέντα.* In such cases it is clear that the action represented by the participle coincides in time with the action represented by the finite verb. A paper¹ read before this Association in 1877 called attention to the temporal coincidence of the aorist par-

¹ See "Proceedings" for that year, pp. 4, 5.

ticiples with the principal verb in sentences like Hom. *θ* 564 ἀλλὰ τόδ' ὥς ποτε πατὴρ ἐγὼ εἰπόντος ἄκουσα | Ναυσιθέου κτλ. The author¹ of that paper extends his observation not merely to Hom. *ρ* 492 τοῦ δ' ὥς οὖν ἤκουσε περιφρών Πηνελόπεια | βλημένου ἐν μεγάρῳ,² but also to expressions like Hom. *ν* 58 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα, where the principal verb is not in the aorist but in the imperfect. That such cases are frequent is undoubted, but there are many others where the aorist participle refers to an action which precedes that of the principal verb.

It is worth an effort to discover the principle which underlies these diversities. We must remember that the old view of the aorist infinitive also was that it properly referred to past time, while now we distinguish its meanings according to its correspondence to an indicative or an optative in the direct discourse. *E.g.* Plato, *Gorgias* 449 C καὶ γὰρ αὐ καὶ τοῦτο ἐν ἔστιν ὧν φημι, μηδένα ἂν ἐν βραχυτέροις ἐμοῦ τὰ αὐτὰ εἰπεῖν . . . καὶ οὐδενὸς φήσεις βραχυλογωτέρου ἀκοῦσαι. This is virtually equivalent to οὐδεὶς ἂν εἴποι κτλ. and οὐδενὸς βραχυλογωτέρου ἤκουσας. Thus in the original sentence ἀκοῦσαι naturally refers to past time; the tense is not changed in passing into the oratio obliqua. So *e.g.* in *Isoc.* IV 147 ὥσθ' ὁ βασιλεὺς . . . συλλαβεῖν ἐτόλμησεν, we might have had συνέλαβε or συλλαβεῖν τολμήσαι.

Let us study the participles with the aid of this criterion of correspondence to the indicative or other moods respectively.

With regard to the first grand division, the attributive participles, little need be said. It will be admitted readily that as οὗτος (or ἐκεῖνος) ὁ λύσων is a rough equivalent of οὗτος (or ἐκεῖνος) ὃς λύσει, and ὁ λελυκώς to ὃς λέλυκε or ὃς λελύκει, so ὁ λύσας corresponds to ὃς ἔλυσε. A Greek would as soon think of confounding λέλυκε and ἔλυσε (and examples of this confusion are rare before the Alexandrian period), as of put-

¹ Professor Merriam; see his "Phaeacians of Homer," p. 247.

² Which can be understood 'when she was told that,' etc.; *cf.* Hom. N 521

οὐδ' ἔρα πά τι πέπυστο βρήπνος ὄβριμος Ἄρης
υἱὸς ἐοῖο πεσόντος ἐνὶ κρατερῇ ὑσμίνῃ.

ting ὁ λελυκώς in place of ὁ λύσας. There is in this aorist participle a reference not merely to past time but to indefinite past time. The aoristic use is clearly developed. But the attributive participle may correspond to the optative or the subjunctive and then the reference to past time is lost. Cf. Hom. Γ 138 τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις with Γ 71 ὁππότερος δέ κε νικήσῃ κτλ. Ψ 656 τῷ δ' ἄρα νικηθέντι τίθει δέπας ἀμφικύπελλον. So Plato, Gorgias 458 A (ἐγὼ εἰμι) τῶν ἡδέως μὲν ἂν ἐλεγχθέντων, εἴ τι μὴ ἀληθὲς λέγω, ἡδέως δ' ἂν ἐλεγχάντων, εἴ τίς τι μὴ ἀληθὲς λέγοι, *i. e.* τούτων οὐ ἐλεγχθείεν ἂν . . . ἐλέγξειαν ἂν. These cases of correspondence to any other mood than the indicative are comparatively infrequent.

Of the predicate participles, the so-called supplementary participles show most clearly their equivalence to a finite mood. Reference has been made already to passages like Hom. θ 564 ἀλλὰ τόδ' ὥς ποτε πατρὸς ἐγὼν εἰπόντος ἄκουσα | Ναυσιθόου. The direct statement might be: ὁ μὲν πατὴρ εἶπεν ἤκουσα δ' ἐγώ. If in N 521 οὐδ' ἄρα πῶ τι πέπυστο . . . υἱὸς ἐοῖο πεσόντος, πέπυστο had been followed not by a participle but by a declarative clause (its grammatical equivalent), this clause would have taken its verb corresponding to πεσόντος in the aorist, *i. e.* ὅτι ἔπεσε υἱός. Compare P 641 ἐπεὶ οὐ μιν δίομαι οὐδὲ πεπύσθαι | λυγρῆς ἀγγελίης, ὅτι οἱ φίλος ὤλεθ' ἐταῖρος. The supplementary participle in general retains the full force of its tense after verbs of seeing, knowing, and the like. Isoc. V 62 αἰσθόμενος δ' Ἀγησίλαον . . . εἰς τὴν Ἀσίαν διαβεβηκότα καὶ πορθοῦντα κτλ., *i. e.* ὅτι διαβεβήκει καὶ ἐπόρθει. Pind. Isth. VII 29 ἴστω αὔξων, *i. e.* ὅτι αὔξει. Soph. Ant. 460 θανουμένη ἐξήδη, 'I knew that I was to die.' So Aesch. Prom. 956 οὐκ ἐκ τῶνδ' ἐγώ | δισσοὺς τυράννους ἐκπεσόντας ἡσθόμην; *i. e.* ἐκ τῶνδε περγάμων δισσοὶ τύραννοι ἐξέπεσον. Hom. O 422 Ἐκτωρ δ' ὥς ἐνόησεν ἀνέψιον ὀφθαλμοῖσιν | ἐν κούρησι πεσόντα. Bacchylides fr. 6 ξανθότριχα μὲν Φερένικον . . . εἶδε νικάσαντα. Isoc. VI 83 συνειδότες Ἀθηναίους ἐκλιποῦσι τὴν πόλιν, *i. e.* ὅτι οἱ Ἀθηναῖοι τὴν πόλιν ἐξέλιπον. Isoc. VII 66 τίς οὐ μνημονεύει τὴν δημοκρατίαν οὕτω κοσμήσασαν τὴν πόλιν; *i. e.* ὅτι ἡ δημοκρατία οὕτως ἐκόσμησε τὴν

πόλιν. So in φαίνεται σπουδάσας, the participle corresponds to the aorist indicative ; as in φαίνεται σπουδάσων it corresponds to σπουδάσει, and in φαίνεται ἐσπουδακώς to ἐσπούδακε or ἐσπουδάκει. Xen. An. V 8: 14 κατέμαθον ἀναστὰς μόλις.

With λανθάνω and φθάνω, it is evident that the aorist participle corresponds to the same tense of the indicative. Homer *P* 1 οὐδ' ἔλαθ' Ἀτρείος υἱόν . . . Πάτροκλος Τρώεσσι δαμείς ἐν δημοτῇτι, *i. e.* (in the impersonal idiom which is more familiar to us) οὐκ ἔλαθ' Ἀτρείος υἱόν ὅτι Πάτροκλος ἐδάμνη. *Ω* 331 τῷ δ' οὐ λάθον εὐρύοπα Ζῆν | ἐς πεδίον προφανέντε. *Π* 314 ἔφθη ὀρεξάμενος, *i. e.* πρότερος ὀρέξατο. Compare the converse constructions which show how the participle and finite verb could be interchanged. *E. g.* Pind. Nem. I 37 ὡς οὐ λαθὼν χρυσόθρονον | Ἦραν κροκωτὸν σπάργανον ἐγκατέβα, instead of ἔλαθε Ἦραν ἐγκαταβάς. Hom. *τ* 449 φθάμενος ἔλασεν σῦς, instead of ἔφθη ἐλάσας. As ἔλαθεν ἀφικόμενος is equivalent to ἀφίκετο λάθρα, so ἔτυχεν ἰδὼν is equivalent to εἶδε τύχη, 'he saw by chance.'

But occasionally the aorist participle when supplementary represents not the indicative but some other mood. *E. g.* Plato, Gorgias 468 *E* οὐδὲ ζηλοῖς ὅταν ἴδῃς τινὰ ἢ ἀποκτείναντα ἢ ἐδοξεν αὐτῷ ἢ ἀφελόμενον χρήματα ἢ δήσαντα. Here the thought might be expressed thus: οὐδὲ ζηλοῖς ὅταν τις ἢ ἀποκτείνῃ ἢ ἐδοξεν αὐτῷ ἢ ἀφέλῃ χρήματα ἢ δῇσῃ. Hom. *Σ* 189 μήτηρ δ' οὐ με φίλη πρὶν γ' εἶα θωρήσσεσθαι | πρὶν γ' αὐτὴν ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἰδωμαι, *i. e.* πρὶν γ' αὐτὴ ἔλθῃ. *Δ* 99 αἶ κεν ἴδῃ Μενέλαον πυρῆς ἐπιβάντα, *i. e.* αἶ κε Μενέλαος πυρῆς ἐπιβῇ. Arist. Frogs 637 χῳπότερόν γ' ἂν νῶν ἴδῃς | κλαύσαντα πρότερον ἢ προτιμήσαντά τι κτλ., *i. e.* ὀπότερος ἂν νῶν κλαύσῃ πρότερος ἢ προτιμήσῃ τι. Hom. *σ* 379 τῷ κε ἴδοις πρῶτοισιν ἐνὶ προμάχοισι μιν γέντα, *i. e.* τῷ κε μιν γένῃ ἐνὶ προμάχοισιν. *α* 163 εἰ κείνόν γε ἰδοίαιτο νοστήσαντα, *i. e.* εἰ κείνός γε νοστήσειε. Pind. Isth. VIII 40 υἱὸν εἰσιδέτω θανόντ' ἐν πολέμῳ, *i. e.* υἱὸς θανέτω ἐν πολέμῳ. But, as in the case of the attributive participles, the number of instances in which the supplementary participle corresponds to any mood but the indicative are relatively few.

Of the principal divisions of participles but one remains to

be considered — the circumstantial participles, those which express a circumstance of time, means, cause, concession, or condition.

For the participles which express a circumstance of time, it is instructive to compare the parallel constructions in Homer, where we find more of the co-ordinate construction than in later writers. Compare, *e. g.*, Hom. Δ 149 ὥς εἶδεν μέλαν αἶμα ῥίγησεν and Δ 217 ἐπεὶ ἶδεν ἔλκος (φάρμακα ἐπίπασσε) with Δ 279 ῥίγησέν τε ἰδών. Here ὥς εἶδεν and ἐπεὶ ἶδεν seem to be grammatically equivalent to the participle ἰδών of v. 279 which would have been expected in prose. I say they seem to be equivalent *grammatically*, for rhetorically and poetically they may not have produced the same effect, although it is probable that the poet was guided chiefly by the consideration of metrical convenience in the selection of one expression or the other. Homer often uses, and perhaps all Greek authors occasionally use, the finite verb where the participle is expected in Greek prose. So A 458 αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο is grammatically equivalent to εὐξάμενοι καὶ προβαλόμενοι. A 467 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα | δαίνυντο is equivalent to παυσάμενοι πόνου τετυκόμενοι τε δαῖτα ἐδαίνυντο. E 702 χάζονθ', ὥς ἐπίθοντο = χάζοντο πυθόμενοι. Z 178 αὐτὰρ ἐπειδὴ σῆμα κακὸν παρεδέξατο γαμβροῦ = σῆμα παραδεξάμενος κτλ. ἐμεῦ ἀπομνηνίσαντος, I 426, is taken up and repeated by ἐπεὶ χόλος ἔμπεσε θυμῷ.

But the aorist participle when circumstantial corresponds to the aorist indicative in other than relative clauses. Compare A 85 θαρσήσας μάλα εἰπέ with A 92 θάρσησε καὶ ἠὔδα. It is a commonplace of our academies that the Greeks, famed as φιλομέτοχοι, employed a participle and a finite verb where we use two finite verbs. So A 9 βασιλῇ χολωθείς κτλ. is essentially equivalent to βασιλῇ ἐχολώθη καὶ νοῦσον ὤρσε, A 312 ἀναβάντες ἐπέπλεον to ἀνέβησαν καὶ ἐπέπλεον, Γ 191 Ὀδυσῆα ἰδὼν ἐρέεινε to εἶδε καὶ ἐρέεινε, Z 254 τίπτε λιπὼν εἰλήλουθας to τίπτε ἔλιπες καὶ εἰλήλουθας. The proper distinction between the aorist, imperfect, etc., is observed regularly. The virtual equivalence of the expressions with the

participle or finite verb is shown by verses like N 395 οὐδ' ὄγ' ἐτόλμησεν δειῶν ὑπὸ χεῖρας ἀλύξας | ἄψ ἵππους στρέψαι, where we should expect ὑπὸ χεῖρας ἀλύξαι . . . ἵππους στρέψας. The number of examples coming under this general head might be extended indefinitely. The connection often marks distinctly the coincidence of time between the acts expressed by the participle and finite verb. So in N 187 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτοῦ, the fall and crash are simultaneous. Like this are N 530 βόμβησε πεσοῦσα, O 647 τῇ ὃ γ' ἐνὶ βλαφθεῖς πέσεν ἵππιος, ἀμφὶ δὲ πῆληξ | σμερδαλέον κονάβησε περὶ κροτάφοισι πεσόντος ('as he fell'), N 409 καρφαλέον δέ οἱ ἄσπις ἐπιθρέξαντος ἄυσεν | ἔγχεος, Π 276 ἀμφὶ δὲ νῆες | σμερδαλέον κονάβησαν ἄυσάντων ὑπ' Ἀχαιῶν, M 337 οὐ πῶς οἱ ἔην βωσάντι γεγωνεῖν, ζ 294 ὅσσον τε γέγωνε βοήσας. In δ 534, where Proteus tells of the death of Agamemnon, κατέπεφνε δειπνίσσας is explained by the close of 535 ὧς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ, which shows that Agamemnon was murdered not after the feast but at the feast, 'when he dined him.' In N 188 Ἔκτωρ δ' ὠρμήθη . . . Αἴας δ' ὀρμηθέντος ὀρέξατο δουρὶ φαεινῷ | Ἔκτορος, the aorist participle distinctly takes up the aorist indicative of the earlier part of the sentence; 'Hector rushed forward, and as he rushed Ajax thrust at him his shining spear.' Similar although less distinct is A 423 Χερσιδάμαντα δ' ἔπειτα καθ' ἵππων αἶξαντα . . . νύξεν, 'as he leaped from his chariot,' not 'after he had leaped from his chariot.' With this last example is to be compared Π 342 Μηριόνης δ' Ἀκάμαντα κιχεῖς ποσὶ καρπαλίμοισι | νύξ' ἵππων ἐπιβησόμενον, where ἐπιβησόμενον is probably an aorist form (corresponding to the indicative ἐπεβήσето) as is made probable by the following words: ἦριπε δ' ἐξ ὀχέων.

In temporal clauses with the participle in the genitive absolute, there is the same correspondence of tense between the participle and the finite verb which it represents; *e. g.* Plutarch, Pericles X Λακεδαιμονίων ἐμβαλόντων εἰς τὴν Ταναγρικὴν καὶ τῶν Ἀθηναίων εὐθύς ὀρμησάντων ἐπ' αὐτούς, ὁ μὲν Κίμων ἐλθὼν ἐκ τῆς φυγῆς ἔθετο μετὰ τῶν φυλετῶν εἰς λόχον τὰ ὅπλα, *i. e.* ὡς οἱ Λακεδαιμόνιοι ἐνέβαλον κτλ.

Sometimes this aorist participle which is generally understood to express a circumstance of time, may correspond to the subjunctive, optative, or infinitive. Thus *B* 231 *ὃν κεν ἐγὼ δήσας ἀγάγω*, *i. e.* *ὃν κεν ἐγὼ δήσω καὶ ἀγάγω*. *E* 215 *εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην | χερσὶ διακλάσσας*, *i. e.* *διακλάσσαιμι*. *Z* 270 *ἔρχεο ἀολλίσσασα γεραίᾶς*, *i. e.* *ἀόλλισσον καὶ ἔρχεο*. *Γ* 428 *ὥς ὠφελὲς αὐτόθ' ὀλέσθαι | ἀνδρὶ δαμεῖς κρατερῷ* is equivalent to *ὥς ὠφελὲς δαμῆναι κτλ.* *Lysias XXXI* 13 *οὐδ' ἀπεχθήσεσθε οὐδενὶ τοῦτον ἀποδοκιμάσαντες*, *i. e.* *τοῦτον ἀποδοκιμάσαι ὑμῖν οὐδένα ἐχθρὸν ποιήσει*.

It may be said that in many of the clauses quoted in the last two pages, the participle does express an action which is prior to that of the principal verb, although the position of the participle is after the principal verb in the sentence; and that for *Z* 270 *ἔρχεο ἀολλίσσασα*, if we employ the periphrasis suggested, we are obliged to reverse the order of verb and participle. To this may be replied, first, that in Homer the temporal participle is placed before its verb more frequently than after it, and often when the participle follows the verb it is placed at the beginning of a verse with the freshness of a new thought, as *A* 135 *ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοὶ | ἄρσαντες κατὰ θυμόν*. Secondly; the Greek idiom is notably fond of a kind of *hysteron proteron*, by which the act which is latest, or in any way most prominent, is placed first in the sentence. *E. g.* *κ* 451 *ἀμφὶ δ' ἄρα χλαῖνας οὐλας βάλεν ἠδὲ χιτῶνας*. *A* 251 *οἷ οἱ πρόσθεν ἄμα τράφεν ἠδὲ γένοντο*. *τ* 535 *ἀλλ' ἄγε μοι τὸν ὄνειρον ὑπόκριναι καὶ ἄκουσον*. *ε* 264 *εἵματά τ' ἀμφίεσσα θυώδεα καὶ λούσασα*.¹

When the participle expresses the cause of an action, the connection distinctly implies that the action of the participle must precede that of the finite verb. When the aorist participle denotes the means of an action it is usually associated with a finite verb in the aorist, and the connection clearly marks a coincidence of time. When the aorist participle expresses a condition it frequently represents the aorist subjunctive or optative; *e. g.* *Κροῖσος "Ἄλυν διαβὰς μεγάλην ἀρχὴν καταλύσει*, *i. e.* *ἐὰν Κροῖσος διαβῇ*. *Aeschylus, Prometheus*

¹ See *Classen, Homerischer Sprachgebrauch*, 200 fg.

758 ἦδοι' ἄν, οἶμαι, τήνδ' ἰδοῦσα συμφοράν, *i. e.* εἰ ἴδοις κτλ.
 Δ 539 ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιο μετελθών.

It is often impossible to pronounce dogmatically as to the form of the finite verb which the participle represents, but in general its correspondence to some finite form of the same tense is unquestioned.

It has been shown that of the attributive, the supplementary, and the circumstantial participles, a large majority correspond to the aorist indicative and refer distinctly to past time. From this great preponderance of the participles which refer to past time, it is easy to see that there would be an increasing tendency to use the aorist participle as if by natural right it referred to an act which preceded that of the principal verb, whether the finite verb which the participle represented would have been in the aorist, imperfect, or pluperfect indicative. In general, however, this participle either retained its original achronic force or represents the aorist indicative.

VI. — *On the Verbal Abstract Nouns in -σις in Thucydides.*

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ONE of the most striking features of the style of Thucydides is his tendency towards condensation; and this is particularly observable in his use of verbal nouns in *-σις*. Such nouns occur, roughly speaking, 400 times. A few of them had obtained general currency before the time of this historian, — for example, *ὄψις*, *τάξις*, sundry compounds of *-βασις*, *πρόφασις*, etc. The great majority of them, however, are distinctly Thucydidean. Stahl's edition contains 471 pages. Using this as a basis of calculation, these verbals occur, on the average, once in $1\frac{1}{6}$ pages of text. The average amount of text in which one occurrence is found, is, for the several books, as follows: for book i., $1\frac{2}{5}$ pages; ii., $1\frac{1}{4}$; iii., $\frac{5}{6}$; iv., $1\frac{1}{4}$; v., $1\frac{1}{3}$; vi., $1\frac{3}{8}$; vii., $\frac{5}{6}$; viii., 2. Comparing these with